THE CRIME OF EXTENDING SLAVERY.

A SERMON:

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Preached in the Church of the Puritans, Union-square, New-York, on Sunday Evening, Oct. 20, 1856.

"Thus saith the Lord: Ye have not bearkened unto me, in pro-chinoirs hberty, every one to his brother, and every man to his neighbor, behold I proclaim a liberty for you, eath the Lord, to the sword, to the pectilence, and to the faminer and I will make you to be removed into all the kingdoms of the earth."

[Jer. 34, 17.

These words constitute one of the most tremendous thunderbolts of God's wrath against a nation's sine ever issued from the quiver of the Almighty. It came down with the suddenness of a peal of thunder in a clear day. The cause and occasion of it were the attempted establishment of Slavery in the land, in place of free, voluntary, paid labor. Involuntary serv-Rade was forbidden by the divine law, and the service appointed by the constitution of the Jewish State was a free service. There had been from time to time. great and gross transgressions of this bennevolent con-stitution; and God had incessantly denounced his vengeance by the prophets against such oppression; but never before had there been a deliberate determ-mation and attempt, on the part of the nation, to violate the free constitution, defeat its provisions of pro-tection and justice for the laboring classes, establish

late the free constitution, defeat its provisions of protection and justice for the laboring classes, establish the sinful and forbidden claim of property in man, and bins their free servants as bond-slaves and chattels forever at the will of the master.

This dreadful revolution and usurpation they now resolved upon—king, princes, pricets, and the whole oligarchy of masters. They had besitated, had relaxed heir grasp from the subjects of their oppression, when Jerusalem was threatened by the invading Chaldean army, but the moment the troops drew off, and the immediate pressure of fear and danger was removed, they returned to their impicus project; the gain in their wealth, by making their servants property, instead of hired servants, was too vast, and the temptation of wielding an irresponsible despotism too dazzling, for their cupidity and love of power to resist. They had been going on in an immoral, sensual, proud vicious training for this final, dering, culminating iniquity, for centuries; but they did not expect to be reined up and blasted by so sudden a destruction. It came like a whirlwind; it was all over with them, there was no more reprieve, no more forbearance: the choice of Slavery instead of Freedom, and oppression instead of justice and humanity, as the policy of the nation, filled up the measure of their iniquities, and exhausted the last drop in the allotted patience and long-saffering of God.

Now the transaction of this marked and mighty sin,

Now the transaction of this marked and mighty sin, and God's tremendous, almost instantaneous wrathful judgment against it, were, for the sudden illumination of wickedness and justice in our fallen world, like a sun shot into chaos. If I had time to examine, and you the patience to contemplate, the previous steps of transgression that led to this colossal guilt, and prepared the way for it, the gradual sapping and missing of the foundations of morality, the corruption of principles, manners and morals, the successive wicked statutes, and the habit of infidelity and disobedience toward God fastered on the people in willingly walking after them, the sacrifice and shipwreck of conscience in obeying man rather than God, and the consequent loss of all dignity, power and freedom, the recital would be full of instruction, and of thrilling interest. and God's tremendous, almost instantaneous wra would be full of instruction, and of the state of the weak already dwelt upon several important points, and I can now only, as it were, take the quadrant, and getting this orb of light in the firmament of God's Word in the right line and reflection, bring it down exactly to our position, to calculate our course of daty and of safety. It is only by such celestial observations and the state of the safety with the collection once remarked. and of safety. It is only by such celestial observations as that great writer, Mr. Coleridge, once remarked, that terrestrial charts can be constructed, such charts, at least, as can be relied upon to carry a nation safety through its perils. We ourselves are at sea, and surrounded by breakers, and God only can rescue us; and he will do it only by our reliance on him, and obedience to him.

dence to him.

Let us, then, in the firs' place, secure an observation as to God's method in a nation's probationary trial, and as to the solemnity of the crisis to which we have be n brought, and the similarity between our position and that of the Jews, from the fitted hid of whose sepulcing there comes such an awful voice of wailing and of warning. We shall then be prepared to go into the ar-gument as to the iniquity of Slavery and as to our own guilt and tuin if we consent to its extension.

And here I beseech you to remark, that this mighty precedent of national injustice and of God's veng unce against it, being once set, and blazing out with hird Ere like a burning planet, in God's Word, it settles into certainty the judgment of God with any other nation that shall dare to take to its embrace a similar injustice as its policy. It settles another matter also that God will never again have patience with any other nation as he had with the first was restrained for ages, while the historical tion as he had with the fier; but the wrath that with the first was restrained for ages, while the injustice was relling on, will come down upon the last, because of the despised light of the first example, with over-whelming rapidity and power. If men neglect the ex-ample and the warning in God's Word, so much the worse for them; and worse still if they scoff at its ap-plication. But there burns the light, the first, the wick-these the varying the thunderholt; you can almost plication. But there burns the light, the fire, the wickcdness, the warning, the thinderbolt; you can almost
hear it hissing and detonating anew as you open these
sacred pages. There stands the scorched, scarred,
transfaced and blasted form of a nation once chosen
and beloved of God, but now a monument to the universe of his inexorable justice. Dear to him once as
the apple of his eye, engraved in covenant mercy on
the palms of his hands, yet for the crime of trusting in oppression and staying themseives thereon, plucked from his own finger as his signed ring, and whirled in scorn into the gulf of retribution.

My hearers, if we do not mark this example and take

heed to the warning, there will be no such patience and forbearance of God toward us, as for a while reined in his wrath from riding as a whirlwind over his

Nations have their time and scene of probation as Nations have their time and scene of probation as well as individuals. They form character, habits and fixed principles of conduct, that in the end, however things may seem to move for a season, come out according to eternal justice. If that be violated by a nation, to secure a present seeming temporal prosperity or power, there will be a divine vengeance and retribution. The curse of crime strakes back, and that which was pleasure, luxury and power in the forward career, is wretchedness, ruin and death in the reaction. The time must come: it cannot wait for eternity; and whatever distance there may be between the actors of a present generation, whom the judgment for national crime overtakes, and those who began the crime, or set its causes in the national policy, the stroke of vencrime overtakes, and those who began the crime, or set its causes in the national policy, the stroke of vengeance is not lightened, but falls with a renewed and accumulated, as well as original righteeusness and force, the present actors having adopted for themselves the sins of their fathers, woven them in the life of the nation, and made that perpetual which might have been temporary. That upon you may come all the righteous blood, from that of Abel down to the last man nurdered for his principles. It all comes, and comes righteously, for the last act challenges all the preceding as adopted, legitimated; and the fate that like the whirling of a sling, has been swinging tound and round for generations, to gather force and swiftness, at length descends as with the speed of lightning, in the corcentrated jury of a vengeance long scouted in the cor centrated fury of a vengeance long scouted and defied. Ages of expostalation and rebuke, of compassionate delay and warning, throw themselves into the blow. The spirits of retribution awake and hurry onward from a thousand quarters, where the means of the minred have been going up to God.

When the time comes, when the books are open for When the line comes, when the books are open for selfement, as in the time of vengeance on the French Monarchy for agos of oppression, every outraged principle, and every agonized class presents its account. The universe seems tut one uproon of wrath, seems to have taken fire for God and justice, and to rush upon the leng-escaping and long-delying criminal with a rejoicing energy and strength. The race of men in Sedom, overwhelmed with the storm of fire from Heaven, were perhaps no worse than the generation that preceded them, but the vengeance long delayed all came cown upon them. The vengeance due for that preceded them, but the vengeance long delayed all came cown upon them. The vengeance due for past crimes, which might have been prevented by repentance and hearthly, is condensed pointed and throught down, by impenitence and hardness of heart, as when a lightning-rod is lifted to the clouds. There is always a last drop of insolonce and cruelty that fills up the measure of a nation's iniq sities, and then the edict goes forth, Actum est deter periish. There was in the case of Belshazzar and Babylon; there was in the case of tracel there was in the case of living there was in the case of living these was in the case of living there was in the case of living these was in the case of living the case of li

There are awful unseen junctures, unseen, because men choose to be blinded, and there are days of unknown visitation, unknown because men scoff at the thought of being thus under the judgment of a present God. There are seasons of deliberate choice forever, where two ways meet, and nations, as individuals, come to point, decide, and from that step go steadily downward or upward, according to that decision. We are also as a nation have come to such a point. We ownward or upward, according to that decision. We ourselves, as a nation have come to such a point. We are to choose for an empire between wrong and right-courness, between bijustice and justice, between oppression and benevolence, between Slavery and Freedom. It is a point in which all the characters and wills in this country come to a convergency one side or other, great or bad. wills in this country come to a convergency one side er other, good or bad. It is a point where the choice will be determined by individual adopted opinions and preferences, under motivee and principles which in

every case God uncringly traces and judges, as he

every case God uncringly traces and judges, as he alone can do.

It is a spectacle, and a national issue, such as there never was before in all the world; a decision affecting at present and in prospect, mere millions of men and greater varieties of interest in this world, and mere sole in eternal results, than any movement of any nation's policy ever on record. All such issues, heretofore, have been made up by the few in power, by consolidated governments and councils in regard to whose determinations the people have no choice, and whose edicts are only to be registered and executed, unless the people have had the virtue to resist them. So the world has gone on amid the oppression of the poor, and violent perverting of judgment and justice in provinces; the place of judgment, and tanguity there, the place of righteousness; and iniquity there ; oppressors making wise men mad, and the few assuming, by robbery and tyranny, the responsibility of many, defrauding them almost of moral agency.

But out of this condition of the world there has been great progress; it is given to our country to see whether the many will act any more truly and justice and others, than the few; whether human nature is unjust, edish, and tyrannical in the few only, because few and contents of with too creat a trust, or in the many also.

others, than the few; whether human nature is unjust, selfish, and tyrannical in the few only, because few and entrusted with too great a trust, or in the many also, except God's grace interpose. It is a new, vast, unexampled step, that of a question of morality for human dreds of milliens and for ages, committed to a whole peple to determine by the expression of individual judgment as responsible as if the whole decision were

pe ple to determine by the expression of individual judgment as responsible as if the whole decision were thrown upon each one is own mind.

The question of duty with us is, therefore, not merely national and corporate, but individual, insemuch as every man is called to vote, and to vote freely, according to his own opinion and choice. It is his highest monal responsibility, and most solemn action, as connected with the State. In forming his opinions, justiy or unjustly, and in selecting his representatives or agents, with reference to those opinions, and in voting for his rulers, he is himself the actor of the justice or the injustice. What a man does by his agent he does himself. Qui facit per alium facit per se. If a man orders a broker to buy, he buy; if a man hires an assassin to murder, he murders. If a man votes for Senator, Representative, President or Governor, pledged to pursue a particular line of oppressive and iniquatous policy, he votes for that iniquity, he sustains it, he transacts it himself, he will have to stand before God in judgment on that indictment. The vote is always a moral trust, but expecially when a great moral question is to be determined by it. It is, of all others, a thing of individual responsibility, and a matter of ordinator and the second of the covery man cought to seek the instruction of God's Word, and in which we are bound to procelain God a matter of religion, and not of mere politics, a matter in which every man cought to seek the instruction of God's Word, and in which we are bound to procelain God a judgment. We do not preach to the Government, but to the people; the Government being merely their agent. We do not preach to the people on a question of mere expediency, or diplomacy, or profit, or politic. judgment. We do not preach to the Government, but to the people; the Government being merely their agent. We do not preach to the people on a question of mere expediency, or diplomacy, or profit, or politi-cal economy, or state-manship, or even of what is best, but of what, is right; of what God allows. The ques-tion of Slavery is not a question of power or revenue, but of RECTITIDE; and since God's will is plainly exbut of RECITION; and since tools with a planify of pressed upon it, a question of obedience or divoba-dience to God's law. Beyond all contradiction, there-fore, it is a legitimete, appropriate, authoritative sub-ject for the pupit; and it the course proposed for the nation is that not only of sanctioning and sustaining the sytem of Slavery, but of enforcing it as the policy of a new State, the system to be set at the heart of a of a new State, the system to be set at the heart of a virgin society, and men who religiously hate and abhor it to be driven into an enduran e of it and submission to it at the point of the bayonet, then no true embassed or for Ged can avoid speaking cut. On the plain and pungent principles laid down in Ezektel, he is bound to processin God's denunciation of such an intentity.

bound to proclaim God's denunciation of such an iniquity.

But here sgain I hear the stale, accustomed outcry of political preaching; and perhaps you say, it produces noise and agitation, dispute and disturbance in the churches, to have the sluices of God's Word opened on this iniquity, and revivals of religion will be stopped, and everything will go to ruin. But, my hearers, every thing will go to ruin by sin, and not by the noise or the efforts to put a stop to sin. It produces a dreadful noise, to have the safety valves opened on board a steamboat, racing with such reckless speed and pressure of steam that the boiler is about bur-ting. And suppose a party of men on board, engaged in a religious conversation, should run and jump upon the safety valve to prevent that noise, declaring that they could not converse while the noise centinued. Would that be piety or wis lom? Suppose they asserted that all the danger was from the noise, and not from the racing. Your fire engines make a great noise, tearing through the streets to put out a corflagration. Suppose that they should be indicted as a nuisancee, while the incendiary goes at large, and the flames proeper. According to the Word of God, he that kindied the fire shall make restitution, not he that made a great disturbance instriving to put it out.

Ludicrous as it may seem, I have absolutely had the charge brought sgaitest my preaching, that it excites the nerves to such a degree that the man could hardly sit still under it. A man complained to a friend who brought himself under such excitement of mind anywhere, and he have a was so excited in his life, that he did not come to church to be excited but quieted; but that he never found himself under such excitement of mind anywhere, and no danger of disturbing them; and that the very thing we need is excitement by the tru h, excitement in the where the current of truth sweeps over them. Hurligate itself could be kept smooth, by with the motto First pracachie, then pure, there comes to be a most unsubstantial, un iniquity.

But here sgain I hear the stale, accustomed outcry of

First peaceable, then pure, there comes to be a most unsubstantial, unreliable state of things. Christians educated in this manner are not to be relied upon for a confession of the truth in troublous times, or a defense of it when it becomes unpopular. You might as well make a cable out of a bag of meal as expect to hold make a cable out of a long of mean as expected one fast by such a Christianity. The fashionable and time-serving congregations cannot endure plain truth. The flour of the Gospel itself must be finely and so exquisite by belied, that all the screegth is excluded, all that goes to make bone and gristle, and between that and the evil mentioned in God's Word / Ephraim is a cake not consider the control of the co evil mentioned in God's Word (Ephraim is a cake not turned), you get nothing from the gospel-oven but doughtaces. And the same monstrens inconsistency is visible now, in the profession and life of Christians, as was in the character of the people of God of old, when in one verse he described them as a people making great ostentation of seeking God, and delighting in his ordinances, and parading their oblations; and in the next as a rebellious generation, a lying people, who would not listen to the Word of the Lord when it contents their own checking the defended sins. They next as a rebellious generation, a lying people, who would not listen to the Word of the Lord when it condemned their own cherished and defended sins. They fasted, but refused to break a single yoke. They prayed, they made long prayers, and then turned and gave their influence against all preaching and all effort to establish Freedom instead of Slavery, which was quite equivalent to making long prayers and then devouring widows houses. Just so now, men pray for revivals of religion, but if any brother from the country, too simple-hearted to understand the atmosphere and the currents of the prayer-meeting, happens to pray for the deliverance of the oppressed and the enslaved, a feeling runs through the roem, as of something strange, ill-inoged, unmannered: as if fanaticism has appeared bodily in the assembly. If Slavery be in any way referred to, they remark upon the injudiciousness of such preaching, how certain it is to put a stop to revivals of religion, and drive away the plous, praying hearts that long for the outpouring of God's spirit.

Now, is it to be supposed that God does not see to the very bottom of such hollow professions, or that His indignation against such hypocrisy is any less at this indignation against such hypocrisy is any less at this indignation against such hypocrisy is any less at this day than it was when He told His people of old that all their oblations, and their approaches to Him, were a smoke in his nose, instead of gaining his approbation; and that even when they hurned inceuse to Him, it was no better than if they blessed an ido!? Yea, they have chosen their own ways, and their soul delighteth in their abnumations. I also will choose their delusions, and will bring their fears upon them. God is not mecked, and we have yet to learn what that meaneth. I will have mercey, and not sacrifice. Love your neighbor as yourself, and thus prove that the love of God is in you.

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A deplorable, sickly, hypocritical fastidionaness is in danger of settling down on our congregations, destructive of everything manly, bold and original. There are plenty of gentlemen with kid gloves in our palpits, but no brawny blacksmiths with sledge hammers; or if by chance a sledge-hammer ever does come into play, it must be garlanded with sitk and flowers, or cased in India-rubber, to accommodate itself to the elastic conscience with which it is to come in contact; and even then, though it may be used advantageously to pound all in pieces the sin of dancing, it cannot preserve a conservative reputations if brought down upon an organic iniquity. But God's description of His Word as a fire and a hammer certainly smacks of the blacksmith's shop rather than the parior, and looks as if burning thoughts and hard blows were more acceptable to him than fastidious elegancies. Our young men look in vain to our pulpits for that sympathy with the oppressed, and affinity with the native impulses of the human heart for Freedom, which true religion always possesses, and which the true G sept cultivates. They are repelled by the cold, sanctimonious cantion with which all enthusiasm for Freedom is banished from the sanctuary.

the sanctuary.

I have but just received a note from a brother minis-I have but just received a note from a brother ininis-ter in a neighboring city, in which he says, after in-quiring as to Jeremiah's positions, "The Pro-Slavery sentiment here has spiked so many guns, that they "expect to spike mine without much difficulty. I only

"wish it was of a larger caliber." Now, it is rather hazardous business, this spiking guns while the fight is waying. And one thing is certain—if conscience had the casting of the gun, and the management of it, the attempt to spike it will only result in filling it to the very muzzle with grape-shot, and giving a tenfoil fury to its connonading. Spike the guns of the Gopel against mer's sins! Try the experiment! More than forty men once bound themselves with an oath that they would neither eat nor drink till they had spiked Paul's gun by killing him; but they only opened before him a wider and more effectual door of utterance and meantine we do not read that they starved themselves to death, though really all that their oath could do was only to spike their own stomachs. Just so the Pope tiled to spike Lather's gun, but only tan ht him how to lead and fire more effectually.

And this is the o cot which outrages upon truth and instice always will have and ought to have, upon faithful and noble souls; it will only make them still more carnest and resolute. Certainly, when truth is fallen in the street, and equity cannot enter, and he that departeth from evil maketh himself a prey, it is time for gap-men, time for the Duke's guards, time for Cromwell's invincibles, time to storm the enemy with greater energy than ever, but not to compromise our principles or spike our guns.

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time for gap-men, time for the Duke's guards, tame for Cromwell's invincibles, time to storm the enemy with greater energy than ever, but not to compromise our principles or spike our guns.

The truth's that have been outraged are to be 'eproclaimed in the spirit of outraged truth, at the behest of conscience, in the service of God. They may require the voice of loud alarm and impassioned warming. "Such," says Coleridge, "are in our own times the "Such," says Coleridge, "are in our own times the "egitating truths with which Thomas Clarkson aed his encellent confederates the Quakers fought and his encellent confederates the Quakers fought and conquered the legal red banditil of men-stealers, the numerous and powerful perpetrators and advo-"cates of rapine, murder, and of blacker guilt than either, Slavery. Truths of this kind being midispensable to man, considered as a moral being, are above sall expedience, all accidental consequences: for as sure as God is holy, and man immortal, there can be no evil so great as the ignorance or disregard of "them." Both the duty and the privilege of bearing such testimony, and of rebuking such wickedness, especially in bigh places, has been defended and demonstrated with illumination so dazzling, on occasions so illustricus, in a manner so noble, and with consequences so grand, that the instances are the most impressive and instructive chapters of history. I have seldom net with a prouder and more tearless averment of the grandeur, solemnity, and imperious necessity of such testimony in the teeth of tyransy, than that of Lord Erskine, when the minions of the British erswn and a cringing, tyrannical judiciary were endesvoring to force the guilt of constructive treason upon innocent men, and to compel a jury to bring in a charge of guilty, just as they are now doing with innocent men in Kansas, but in that Territory in a manner more outrageous, more deficient of truth, freedom and right-consness, than ever before in any nation under heaven. "Gentlemen, said Lord Erskine to the

The religious sacredness and nobleness of testimony against oppression were never more grandly linstrated; but if such be the convictions and exalted sentiments of an advocate at an oppressive earthly tribunal, surely they who occupy the place of ministers of God's truth in God's own sanctuary ought to be animared by impulses not less sacred—ought to glory in their testimory with an ardor not less sublime.

But why do we refer to mortal instances, when we have the example of divine? In the judgment hall of Pilate, Christ Jesus himself transcendently glorified and illustrated the duty of bearing testimony to oppressed and persecuted truth, by declaring that his own object, even in becoming incarnate, was to give it utterance, and to stand up in behalf of it. To this end was I born, and for this cause came I into the world, that I should bear witness unto the trath. Now when we hear God declaring that the throne of inquity, which frameth mischief by a law, shail not have tellowship with him; and when we hear him saying. Woe unto them that decree unrighteous decrees, and write grievances which they have prescribed, it is beyond all possibility of doubt that the deaunoisation from the pulpit of such vast, creative, germinating and accumulating wickedness, is pleasing in His sight. It is one object for which He has established the pulpit, and given it a sacredness in the opinion and a hold upon the hearts and consciences of men. But let ministers beware how they lose that reverence, by yielding up the freedom of the pulpit to the fear of man and suffering the hypocritical outery of "political preaching" to prevent them from pouring the light of God's Word on political sins.

Lord Erskine denounced the wickedness of the imputation of treason to men who were known to be true lovers of their country and of free tom, and the infamy of the proposition to hang them up by an indictment which itself could not be framed except by perversion of the law. But the wickedness that Lord Erskine was called to battle against might a the point of the bayonet; we have in the third place the transcendent farce and wickedness of the very best men in this outraged Territory indicted and imprisoned for the crime of high treason in peacefully and constitutionally opposing this diabolical usurpation, and their fetters riven and their prison guarded by the same Government with the same army. I dety all history, from the foundation of the world, to show any usurpation to be compared for atrocity with this unparalleled wickedness, for it is a usurpation entered into and sustained for the extension and perpetuity of Slavery. And if the people of this country tamely submit to such shameless and monstrous prostitution of law and complication of injustice, their liberties are dead and burief irom this time and forever. And yet the Executive of this undeniable and enormous tyranny remains unimthis undeniable and enormous tyranny remains unim-peached; and there are not wanting men bearing the Christian name to palliate if not to justify and sanctify

he wrong! This could never be, if we, as a people, had kep the Word of God in view, and had not forgotten or denied its principles. We need to return to them, and to examine this iniquity, and our concuct and position, in their light. Even as politicians in regard to this matter, we must take our stand on God's Word, and

matter, we must take our stand on God's Word, and square our policy, our platform, according to it, or we surely perish as a nation, and with such a destruction as the world never beheld.

I invite you, therefore, in the first place, to a calm investigation of the judgment in the Word of God in regard to the system of Slavery. In the second place, it being proved to be a sm in the sight of God. I invite you to consider the defiant iniquity, the daring and abominable impiety of making it the great, chosen and perpetual policy of the nation—a system not only tolerated, but to be protected, defended, extended and enforced.

That the system is sinful in the sight of God, is escable of demonstration by several distinct lines of proof. We take the simplest first, and from that ascend to a broader induction. First, there is the law of love. Second, there are the laws against oppression. Third, there are the laws against oppression. Third, there are the laws against man-stealing and man-selling. Fourth, there is the nature, the involable sacredites, of the parental relation. Fifth, there are recordedites in the providential argument of God for the attempts to hold and use servants as property. Siath, there is the providential argument of great power, the manifestation of God's curse upon the established system of Savery in full blast, and the destruction of nations by it. The evolution of the argument on any one of these lines would be enough for conviction; the forces mare sed upon them all are overwhelming, irresistible. I restrict myself to the Word of God's died, and even thus, much heavily will be requisite, in its various steps, to compass the argument. enforced.

That the system is sinful in the sight of God, is caps

strict myself to the World of God, and even time, mach heavity will be requisite, in its various steps, to compare the argument.

First, we take the Law of Love. "Thou shalt love "thy neighbor as thyself," and, "Whatsoever ve "would that men should do to you, do ye even so to "them." Neither color nor race puts any man out of the category of my neighbor. You would not your eaf the made a slave. You cannot in conscience say that you would, uncer any circumstances, be so treated—be deprived of your natural liberty, and held as the property of another. You fe I that you are a person, and not a chattel; and that to be treated as a person and not a chattel; and that to be treated as a person and not a chattel; is your right, by the law of common receptocal insite and benevolence. If you had been stolen and sold, or your father before you, and had passed through forty different hands, called your owners, you would still feel that no theft of your father, grandfather, or most remote ancestor before you, could pass by transmission into homest ownership, or could give to any human being any right of property in you, and that no money whatever could purchase such right. Applied to yourself, as a man, to yourselves as men, you know, you feel, that these principles are undeniable, impregrable; by the law of God then, you are bound to apply them to others, as yourselves. On this ground, the command in the New Testament, specific as to duty, "Masters, give unto your servants that which is just "and equal," would strike the fetters from every slave in existence. No man can elaim property in man, and

not violate that injunction. You would not have your fellow-men compel you to serve without wages. You would not have a master sell your wife and your obti-dren from you. You would not have your fellow-beings take away every natural right and dignity of a human being from you, and treat you as a beast of burden. You would not consider it exaction on your part, if you demanded that your children should be your children, and should be free, since you never entered into any contract with any human creature otherwise, and could not rightfully have done such a thing, if you had wished.

you had wished. New then the law of love demands in you the same

Now then the law of love demands. In your fellow being: and any relation in which you hold him, subvirgive of these natural rights and claims of love, is sinful. He compulsory relation itself, as your work, is sinful. It is sin per se, and cannot possibly be otherwise. I might trace and demonstrate this sinfulness, in other infractions of the law, but the worst of all, and the neat prolific, is the robbery of children from their parents, the moment they are born into the world, and the claiming, as your property, what was the gift of God to those parents, what you never paid a farthing for, what you never received from any trader even in human fisch, and over which you nave not the least shadow of a claim, on any ground on which human beings ever settle the just relation of possession or ownership, as between one another. You cannot in anything do to others as you would they should do to you, if in this fundamental thing you take their children, and claim and use them as your property. You could not rightfully nase your own children as your property; much is might rest the whole argument here: but I pass to a second demonstration of the sinfulness of Slavery in the various laws enacted against oppression, which are indeed necessary conclusions from the law of love. If Slavery is not oppression, nothing under heaven can be. It is the violation, in every particular, of every one of the statutes of God against that whick-diness. When God says, "Cursed he had appression from the man win claim; properly in man: because that claim gathers up into itself every conceivable exaction and exasperation of tyranny, either as essence or result. When God says, "Thou shalt not oppress the stranger, the father-less, the widow, the servant, the hireling;" and when he teaches us to pray, "Deliver me from the oppression and God could never sanction in agreement and in the pass of the property in man; she with the endown had been properly in man is the sum of all there oppression and God could never sanction in the stranger, the fa

jubilee. Every fifty years, every servants because their parents were; no claim upon the time or service of the parents created any claim to that of the children. Servitude was not transmitted by birth, and never could be. Every instance of service, whether of the Hebrews or the heathen, was by free voluntary contract. The same phraseology is used of contracts with the heathen as of those with the Hebrews, and the one is no more a possession than the other. Whether Heno more a possession than the other. heathen as of those with the Hebrews, and the one is no more a persession than the other. Whether Hebrew or heathen, when a man entered into a contract with a servant, he was said to have bought him (as when he married a wife he was said to have bought her), and as to the obligation to fulfill the contract, and perform the work paid for, the servant was described as his money his possession, for that contracted period. Hebrews thus sold themselves to strangers or heathen, and heathen sold themselves to Hebrews, but in every case as freemen, in no case as property. There is no such idea as that of property in man recognized, except as a wick of oppression; and the whole Mesaic legislation guarded the people at every point against such appression, and was admirably contrived to render it impossible.

In consequence of these careful and humane stat-

impossible.

In consequence of these careful and humane statutes, both the spirit of the Hebrew constitution and the letter of the law so effectually secured freedom as a personal birthright, that the idea of slavery, in our content the term, was never embodied in the land personal birthright, that the idea of slavery, in our series of the term, was never embodied in the language. There is no word to signify what we call a slave—a human being degraded into an article of property. And the laws were minute and specific in regard to the treatment of servants, and their rights, to such a degree, with such explicitness and exactness, in order that there might never be any temptation to introduce or establish slavery in the land, it being from the outset made so impossible, that without direct defiance of Almighty God, no man could intend such a tling, and no tribe could accomplish it. And accordingly, notwithstanding all the oppression of which the Jews were guilty, and the instances and forms in which they evaded the law, and at length attempted to establish slavery itself instead of the system of voluntary paid service prescribed by law, yet never at any time in Polectine was there any slave-mart or public slave-traffic. Babylon and Tyre, Greece and Rome, all nations of the earth, indeed, out of the land that was under the teaching and discipline of these laws of God, maintained the slave-trade; and never a philosopher, unenlightened by God's Word, rose high enough to see its wickedness; but in Judea, its victation of the first principles of justice and humanity were so manifest by the law of God, and so many statutes combined to render it impossible, that though the idol atters of the heathen world were at length naturalized in Israel, and in the seductions of idol worship the people were carried headlong, yet the slave traffic and the slave marts never once optained a footing.

But here you aver that God devoted Ham to person the state of the first principles of public devoted Ham to person the first principles of the seductions of idol worship the people were carried headlong, yet the slave traffic and the slave marts never once optained a footing.

footing. But here you aver that God devoted Ham to per-But here you aver that God devoted Ham to per-petual slavery. It is difficult to treat this ludierous and wicked refuge of oppression either with patience or gravity; for, in the first place, it was not God, but Noah, who pronounced the curse; in the second place, the curse fell, not upon Ham, but upon Canaan, whose descendants were as white as the Hebrews or our-reives; in the third place, the descendants of Ham, as you claim the Africans to be, have nothing to do with this curse. Your pretended title to curse them is not you claim the Africans to be, have nothing to do with this curse. Your pretended title to curse them is not in this deed; your pretension to a right from Heaven to lay this curse upon them, and hold them as your prejerty, is the wildest, vastest, most sweeping and disholical forgery ever conceived or committed. You pretend to be, by charter from Heaven, the ministers of God's vengeance against a whole continent of men—a whole race of mankind—whom, in the execution of that vengeance, you are to hold and sell as your property. You are the trustees of this will of Jehovah, the executors of this inheritance of wrath, and as each you are to be paid for your trouble in proving the instrument, and carrying its details into operation, by

the executors of this inheritance of wrath, and as such you are to be paid for your trouble in proving the instrument, and carrying its details into operation, by assuming the objects of the curse as your property.

Now, then, come into court and show your own names in this instrument. God himself is the Judge of Frotate, and all those who ever defrauded or oppressed the widow or the fatherless will find it so to their cost forever, except they repent of their wicked-less. Where is the sentence in which God ever appointed you, the Anglo-Saxon race—you, the mixture of all races under heaven—you, who cannot tell whether the blood of Shem, Ham or Japhet mingles in human fiesh—you, the asserters of a right to traffic in human fiesh—you, worse than Jews, by this very caim more degraded, more debased in your moral principles, than the lowest tribe of Jews ever swept for their sine from the Promised Land! Where is the sentence in which God ever appointed you, four thousand years after Nosh and his children had gone to their graven in peace, to be the executors of Nosh's will, with the whole inheritance given to you, en your projectly, for your profit, the reward of your faithfulners in tuififing God's curse! Where is the gift of property at all! Where is the designation of the race con missioned to peace upon them? You might as well go to Russin and take the subjects of the Crar. Tou meght as well go to England and take your consins of the rese-girt Lile, the descendants of your own treat-grandfathers. Tou have no more claim apon the Africans than you have upon the Africans than

of the Rocky Mountains. The whole thing is a more frantle forgery than madness itself, unless it had the method of the deepest depravity, could have ever

dreamed.

But then, again if God devoted Ham to perpetual slavery, he also devoted strangers to perpetual freedom. All the strangers in the land were to be treated as those born in it, to be loved and treated as brethren; and you are God's executors for this law of love, and not for any law of vingeamee, to accommodate your own selfishness. There is no article in God's will giving you all strangers as your property, or allowing you to buy and self strangers.

lew of vingeame, to accommodate your own selfishness. There is no article in God's will giving you all strangers as your property, or allowing you to buy and sell strangers.

But again, perhaps you say that Ham's race are not forcordained strangers, but slaves, and you are only executing God's predestination in turning pirates, and making slaves. Suppose a Jew to have deciberately argued that swine's fisch, as bacon, must not be eaten, but as ham might be a very proper article of food! As strangers, you cannot take the poor Africars, or their descendants, to oppress, enslave, buy and sell them; but as Ham, you may make property of them, and roast, broil or rasher them at your pleasure!

Again, there is an infamous and yet ludicrous contradiction of a graver kind, in the logic applied in support and sanction of this wickedness. You say that God subjected Ham to bondage, and that you are God's appointed instrument to fasten the chains upon him, the curse, the vengeance, of perpetual slavery. But then, in another breath, in order to excure yourselves for this instrumentality, and under a gailing sense of its odiousness and shame, you say that God is a God of wondrous merey and love, and has made you no longer the executioners of his wrath, but the almoners of his bounty, to convert them, by means of slavery, to Christ. You are sponiated to put chains upon them, and to buy and sell them as your property forever, in order to make freemen of them in Christ Jesus. You are God's appointed missionaries, to Christianze them by the Gostel of Slavery!

But did God ever put that in the will! We thought the appointed you, as residuary legatece, to execute His curse upon Ham and in default of any other heirs direct, to take the blackest colored skins upon the earth, four thousand years arter all Canaan's posterity had died out of existence, and they the cursed inheritance upon them, and sell them as your property. Now, you cannot get the curse and the blessing out of the same will. If a man leaves \$100,000 to endow a hospital

ment of policy or conveyance, as the advocate of Slavery deal with God's Word. No court, hardly even Jeffries, would have suffered such palpable distortion and misinterpretation of the King's Statutes.

Here I am compelled to pause in our argument. The most important and instructive points remain before us, on which a flood of light bursts forth on every tide, and mighty illustrations rise up for our conviction. I hope it is not presumptuous in me to entreat you to listen, for another Sabbath evening, to the voice of the Almighty on this subject. I cannot believe that in such a solemn juncture as the present, you will be unwiding to give "ats matter for once a thorough investigation in the light of God's Word. If you will grant me your hearing next Sabbath evening, I pledge myself, by God's help, that I will absolutely demonstrate to you, from His Word, the sinfulness of the claim of property in man, and that His curse is upon any nation that organizes such a claim by law, and makes icjustice to indiciduals a coporate and compulsory sin. We shall then be prepared to ask ourselves what we can de, as individuals, in deciding whether such kind of property shall be the Dagon of cer whole country, or whether we will leave its wership to the Phillistines and their lords, with their golden mile and emerods attending it.

ing it. Shall we or shall we not make God's Word our guide

ing it.

Shall we or shall we not make God's Word our guide, Goo's Law our standard? Time is like an inclined plane, and a nation that has dragged slowly and carefully up to the summit, may go down on the other side, by carelessness and treason toward God, as swift almost as lightning. God himself removes the brakes when a nation deliberately cuts loose from His law, and sets up its policy of profit in defiance of His righteousness; and when God lets go His restraining grasp, then the crash is not far cff. and when it comes, is terrible. They may say unte God, Depart from us, for we desire not the knowledge of thy ways; but the votce comes, Wo unto them when I depart from them, and their whirl to ruin is like a wheel of fire.

Let us then, in earnest prayer, seek God's mercy. The atractities in Kansas have roused up very many who would not have been aroused by the claims of simple truth and justice. There are those who cannot be made to see that our libertoes are endagered, or are worth keeping and defending at the cost of painful effort and expense, unless there is actual, intolerable, centinus doutrage. And some men are more affected by fire, thunder and fury than by great truth and power. An unpretending man or principle passes with them for nothing; but a man full of swagger, ferocity and profameness is your great man. Anything done in a quiet way seems to them not done at ali, or not worth doing, and certainly not worth paying for. One is remined of the man who came to a skillful dentist to have a tooth pulled, and when it was done in an incredibly brief space of time, with very little pain, objected to the charge of half a dollar for the operation, declaring that on former occasions he had been pulled by his jaw half way across the room, and almost killed with pain, and had only paid a quarter of a dollar for declaring that on former occasions he had been pulled by his jaw half way across the room, and almost killed with pain, and had only paid a quarter of a dollar for the whole of it. Let no man think that by waiting for greater outrages he can get relief at a cheaper rate. And let men choose, as in God's sight, their side to vote upon; for this vote, if never before for any other in all their lives, they will have to give account to God. No power of interest can shield the action there. And the motive for the vote will be as plain as the name written upon it, and the blazing light of domonstration by which it was surrounded. When a man's vote goes to determine the condition of millions and hundreds of millions, in ages to come, in bondage or in freedom, in truth or falsehood, in obedience or disobedience to God, nothing can excuse him for voting wrong. And where such light is poured upon the subject, no plea of ignorance can release him from his religious responsibility in voting.

And in view of these demonstrations of God's judgment in regard to Slavery, let us look at our position in the sight of God. The question in the present Presidential election is just simply this, whether Slavery shall be the ruling policy in the Territories of the United States, Kansas being the test. We are now deliberating whether we will establish as the fundamental policy of those Territories a system of policy and morals that God condemns and forbids. We are not deliberating at all whether to remove that system from States in which by State law it is already established. We have no power to do that, and those States must stand or fall to their own master, and have a perfect right to regulate their own affairs for themselver. But we are deciding as to what we, as a matton, will do in regard to Territory belonging to us, and

must stand or fall to their own master, and have a perfect right to regulate their own affairs for themselver. But we are deciding as to what we, as a matton, will do in regard to Territory belonging to us, and not now const with slave law, whether such law shall be prescribed and enforced, whether Slavery shall be extended beyond its present limits, into Territories now free. This question is a question of principle and outly with every individual who can have any agency in deciding it; and especially it is a question which every man, by his vote, will decide positively, yea or no. Is the slave power to be sustained or checked? The slave power and the slave principle—is it to be restricted to its present possessions, or extended over new possessions, and in the end legalized everywhere. There is no concealing or denying that this is the question. Now then, I ask is not this a question for every man's conscience, and does not God's Word shed light upon every man's out; in regard to it? And being so, is it not a most legitimate subject for a minister of God's Word to preach upon? What more legitimate, what more recessary? Every man who sanctions the inquity of Slavery by a vote is favor of it, is hisaself part and percel of the sin.

Ent it is not a question of mere individual sin. It is what you will do with the power put into your hands to make others and; what you will do to determ ne future energing as you decide. If you vote for this wickedness, it is you who are now the law giver, you who declare in the face of Almighty God, that not his one wite grievoueness which you prescribe, you who undertake to turn aside the poor from their right, you who declare in the face of Almighty God, that not his time to be the sum of the same of the sam

dom, but inhumanity and oppression shall constitute its morals and its laws.

You cannot vote at all without voting for principles. You do not and cannot vote for a government, for God has set you under it, whether you will or no; but for the kind of government, how you will not no; but for the kind of government, how you will have it administered, by what kind of men and laws, whether good or bad, just or unjust. But in the power of thus voting in regard to vast possessions to be peopled with millions in mollons of immortal beings, you are the arbiter of deatnies, in regard to which you might tremble to bear such awful responsibility; and yel, in another view, how nable is your privilege, how grand your act, when, fully canacious of its importance, you give your vote for fled, and his sternal rightcounness! Oh the memory of that one act of your personal sovereignty in

the government of your country will brighten the eternity. Give your vote how you may, it some on side or the other of this grand question, and he held to account for it at the bar of your late.

NICARAGUA.

On the morning of the 18th inst. the steam

Cahawba, from New-York, reached San Juan

Norte, and, embarking with her passeagen a board a river steamboat, I started for the inter-

VIRGIN BAY, Sept. 22, 1866.

From Our Own Correspondent.

Inside and out of the harbor lay several Page men-of-war at anchor, carrying from six to nice, one guns each; and near the town an Italian in was loading with indigo, Brazil-wood, hides, to. skins, &c., for the market of Genoa. At their trance of the River San Juan we passed the schooner E. D. Chase, recently purchased by Walker to sail on the Lake of Nicaragua. Her Walker to sail on the Lake of Nicaragua. Her draught being found too great for the dept of the __iver, she is being refited for a trading vessel on the Atlantic. A short distance from this was another schooner, the Jessie, also hitely to ght by Walker, and now on her way to the lake. This last vessel was built at Blaccada, armed with an old two-pounder, and was for one time used by his Majesty, the Mosquito King, as a man-of-war. After steaming away for a couple of house the sun pouring his score-hip raw. time used by his Mejesty. the Mosquito King, as a man-of-war. After steaming away for a couple of hours—the sun pouring his scorching rays upon some three hundred mortals, huddled together on a little wheelbarrow sort of a machine, having a wheel in the stern, and complimentarily called a steamboat, we approached the main fork of the a steamboat, we approached the main fork of the river, the colerado, at the head of which is an island under fine cultivation, containing about twenty acres of very good soil, the properly of John Leefe, esq. On the upper point of this island stands a beautiful white cottage, with a flower and fruit garden in front, and in the rear, covering the entire island, are cocoa and coffee trees, banana, pantains, quiquisquis, ochres, tomatoes, conjuntains, quiquisquis, echres, tomatoes, conjuntains, etc. This is the sasis of the wilderness through which the river San Juan pours its water. through which the river San Juan pours its waters, Some ten miles further up, at the junction with the river Serrapequi, is another clearing former, under cultivation, which had just begun to repay the money and labor expended upon it by its enterine money and labor expended upon it by its enterprising owner. Dr. Thomas Cody, when a squad of Walker's men, misnamed soldiers, or their physical commiss sadly belie them, took possession of it, and have, for the past six months been stationed here to cut-off communication with Costa Rica Like every other place in the country where these men have been, a blight has settled down upon it like a dark cloud, and the doctor's money and labor have been expended in vains Af the rapids of El Castillo viejo, every thing uppeared in a state of decay, and instead of thebastic formerly seen, the rewere a parcel of idle, firty, lazy fellows bely aging to Walker's army. It is rumored that the Hon. Pierre Soulé, who is now at Gran, da, has purchased a Hacienda belonging to the estate of the late Gen. Don Fruto Chamorra, known as the hacienda Mercedes, for the sum of known as the hacienda Mercedes, for the sum of anown as the bacienda Mercedes, for the sum of \$50,000. But this property, as well as others advertised in El Nicaraguense as about to be confi-cated, may yet have good claimants come forward before the time specified in the notice expires, and Mr. Soulé is a man of too much experience to part with his \$50,000 without a certainty of a good title to the property; and according to the showing of the Nicaraguense, the bacienda could not be sold until the expiration of the time given for parties to put in their claims.

The natives have not yet done with struggling

The natives have not yet done with struggling to obtain possession of their native land. An army 1,500 to 2,000 men, composed of Guatemalans, San Salvadorans and Hondurans, have joined the Nicaraguans, and are stationed at Leon and its vicinity. At Matagalpa Gen. Martinas has coffected a force of about 600 men, and at various points near the Lake, on the Choutales shore, small squads of Chamorristas are stationed. It is also said that Schlesinger, with quite a body of foreign deserters, is entrenched at the hacienda of San Jacunto, about four leagues beyond the river Tippitapi, with the object to cut off the supply of cattle, &c. from Walker. You will soon hear of a desperate battle in this direction, or I am much mistaken. Co ta Rici, too, is about to make another effort to assist the Central American cause against the foreigners.

American cause against the foreigners.

KANSAS.

TO THE PATRONS OF "THE KANSAS FREE STATE."

St. Louis, Mo., Monday, Oct. 13, 1856, When it became evident that the Kansas-Nebrasks bill would become a law we visited Kansas, with the determination to establish a paper devoted to the development of another great State. After every expense and delay we succeeded in getting it in operation about the 1st of January, 1855, with Mr. R. G. Elliott as partner. We named it The Kansas Fra State, and stated in our first issue our determination to conduct it until Kansas was admitted into the Union-

conduct it until Kansas was admitted into the Uniona Free State. We incurred every possible expense and difficulty for the space of ciphteen months, and were the first, so far as we can learn who hoisted John C. Fremont's name for the Presidency. You all know the result. For this act, and for opposing, it a liberal way, the usurpations of the Slave Power's subdaing Kansas, our entire office, books, library and everything in the building, was destroyed by the United States Marchal, pretending to act under the authority of the Territorial Court, at the general sack of Lawrence, on the 21st day of M.y.

In February last we, having some business in the States, withdrew our immediate connection with the paper for the time, but soon returned and bought Mr. Elliott's entire interest in the office on the 2d day of May. Three weeks only passed, after we got ful possession of the office, until it was destroyed as above stated. Though our less is great, the paper by no means paying expenses the first year, yet we are resolved to keep it going until Kansas is admitted a Free State. But as our book accounts and subscription lists were destroyed, we are unable to tell how our affairs stand. All persons indebted to the office prior to May 2, 1856, will settle with Mr. Elliott, as he retained the old book accounts. Any one in the State having business with the office—that is, wishing to subscribe, or to state their accounts, or to assist in restablishing the paper—will address the undersigned, Burlington, lowa. Residents of the Territory will address the some at Lawrence, K. T. It is is thought inadvisable to attempt recisabilishing the paper undersigned business with the office—that is, wishing to subscribe, or to state their accounts, or to assist in restablishing the paper will address the undersigned. Burlington, lowa. Residents of the Territory will address the some at Lawrence, K. T. It is is thought inadvisable to attempt recisabilishing the paper understable to attempt recisabilishing the paper understable of American

MADINE APPAIDS

FOR CALIFORNIA. The steamship George Law, W. L. Herndon, Commander, sailed yesterday afternoon at 2 o'clock, for Aspinwall, with about 450 passengers.

LOSS OF PROPELLER TOFGALLANT. During the gale on the night of the 17th inst., the steam propeller Topgallast, loaded with coal for New-Haven, when off Black Rock, was met by a north-east gale o great severity and disabled. Slie was taken in tow by he steam propeller S. Seymour of much larger capaciy, end every effort was made to make a harbor, but after encountering several heavy seas the Topgaliant was observed to be sinking. She was immediate loose from the Seymour and instantly sank in five fathous of water. The sea by this time became se violent that the fires of the Seymour were put out leaving her at the mercy of the wind, and she was driven back some 25 miles before a harbor could be made The captain and the crew of the Topgallant were taken on board and well cared for by Capt. Sidman of the

Seymour. WRECK OF THE STEAMER MONMOUTH-LOSS OF LIFE. The Aorfolk Herald says: We learn that as the steamer Louisiana, Capt. G. W. Russell, was on her way to Baltimore, on the evening of the 15th inst., when off York River, a raft was discovered with several persons on it, who were afterward ascertained to belong to the steamer Monmouth, running regularly between York River and Baltimore. Capt. Russell, with his usual promptitude, steered for the ship wrecked sufferers, and although the wind was blow ing a smart gale at the time, ordered one of the boa's to be inwered, but unfortunasely it was a samped and lost. A second one was lowered and succeded in reaching the raft and reaching all those who were on it, con-